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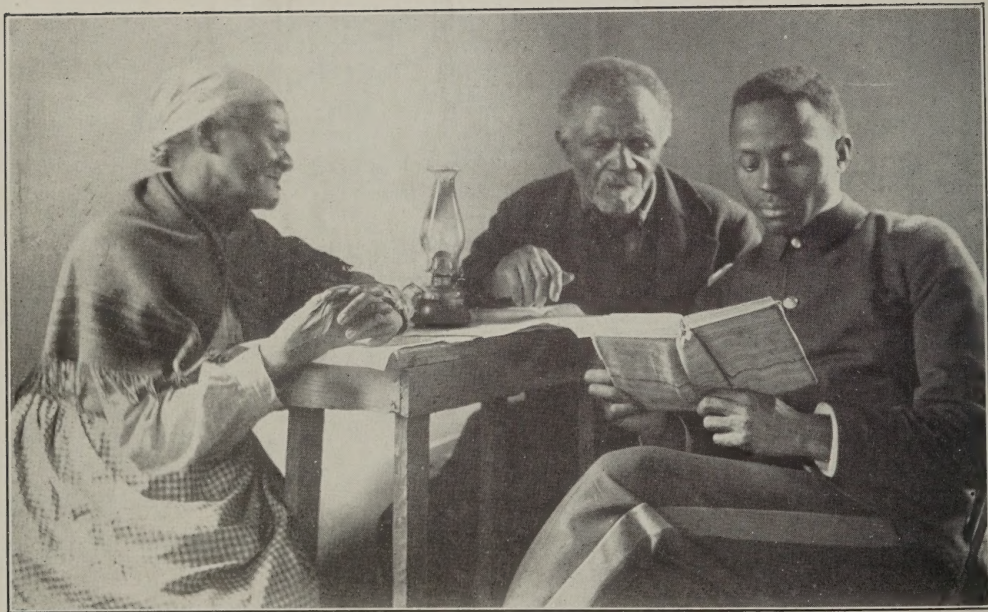
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HAMPTON'S STORY

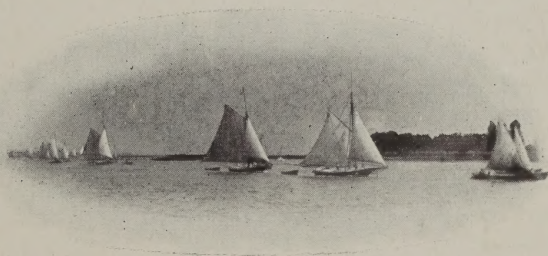
institute





Hampton Has Emphasized the Idea of Service. Boys and Girls Are Active Missionaries. They Visit the Cabins of the Lowly, Hold Services of Prayer and Song in the Jail, Poorhouse, and Hospital, and Teach in the Neighborhood Sunday Schools

HAMPTON'S STORY



The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

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HOLLIS B. FRISSELL, Principal

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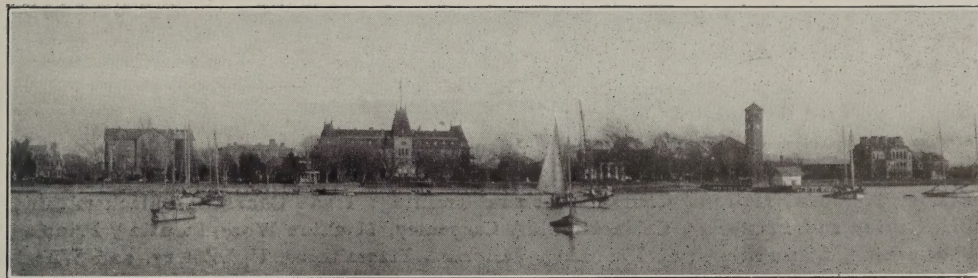
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WILLIAM H. SCOVILLE, Secretary

HERBERT B. TURNER, Chaplain

FORM OF BEQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute,
Hampton, Virginia, the sum of _____ dollars payable



Hampton Institute Water Front

Hampton's Story

HISTORY—With two teachers and fifteen students, Gen. Samuel Chapman Armstrong opened Hampton Institute in 1868 on the Lower Virginia Peninsula, two miles from Old Point Comfort, and began his epoch-making uplift work for the destitute and ignorant colored people who had flocked to Virginia before and after the proclamation of emancipation. In 1878, Indians who had been held as United States prisoners of war at St. Augustine, Florida, were admitted. For forty-four years the Hampton School has been training selected Negro and Indian youth for efficient, Christian service in the South and West.

AIM—Hampton Institute is an undenominational school for the training of teachers and leaders in agriculture, the trades, and community work. Its aim, as expressed by General Armstrong,

has not changed: "To train selected . . . youth who shall go on and teach and lead their people, first by example by getting lands and homes; to give them not a dollar that they can earn for themselves; to teach respect for labor; to replace stupid drudgery with skilled hands; and to these ends to build up an industrial system, for the sake not only of self-support and intelligent labor, but also for the sake of character."

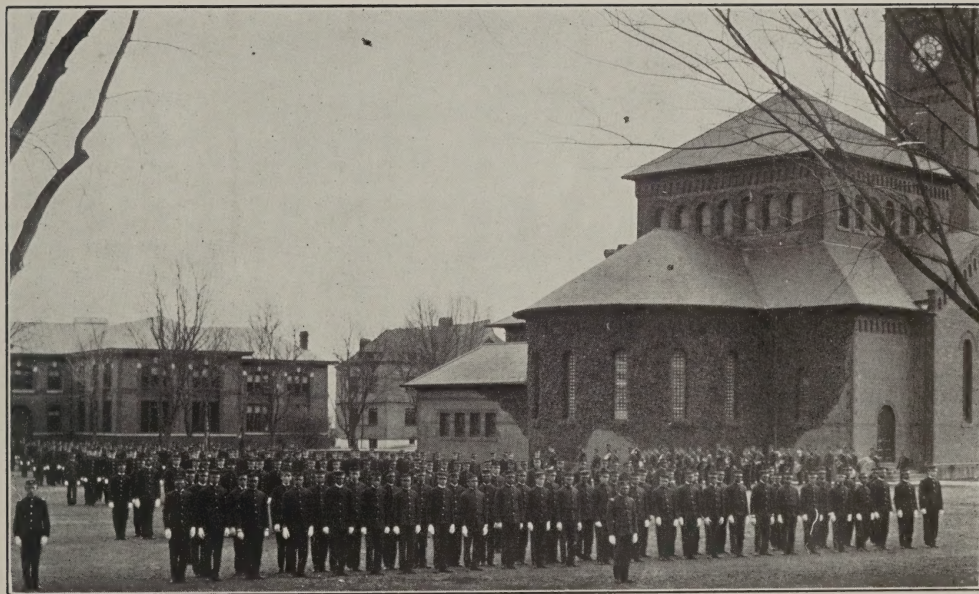
COURSES—Academic; Advanced Academic; Agriculture; Business; Home Economics; Library Methods; Matrons' Course; Teachers' Training; Trade Courses in Blacksmithing, Bricklaying and Plastering, Cabinetmaking, Carpentry, Machine Work, Painting, Printing, Shoemaking, Steamfitting and Plumbing, Tailoring, Tinsmithing, Upholstery, and Wheelwrighting.

ENROLLMENT—Boarding Department, 899; Whittier School, 457; Summer School, 311. Total 1667 (Negroes, 1588, Indians, 79).

RESULTS—Graduates, 1612; ex-students, over 6000. Outgrowths of Hampton are Tuskegee, Calhoun, Mt. Meigs, and many smaller industrial schools for Negroes.

NEEDS—Hampton Institute is neither a state nor a government school. It must depend largely upon voluntary contributions for its support. Indeed, \$125,000 are required annually, above the regular income, for scholarships and general expenses. A four-million-dollar endowment fund is needed. Scholarships of \$100 each, for academic and industrial training, will help worthy students. Checks may be sent to Hollis B. Frissell, Principal, or to the Treasurer, Frank K. Rogers, Hampton Institute, Va.

Dr. Charles W. Eliot has said: "If any man is looking for a sure way to benefit the Negro race or the Indian race in the United States, let him send money to Hampton Institute, making no restrictions concerning its use. He will surely get there a large return for his money in beneficence."



Promptness, Alertness, Self-Control, Endurance, and Respect for Authority Are Taught
Some Five Hundred Negro and Indian Boys at Hampton.

WHAT HAMPTON HAS DEMONSTRATED

- That different races can live together in harmony and mutual helpfulness ;
- That an organization can be built up in which the Indian and the Negro, as well as the white race, have an active part ;
- That excellent health can be maintained among Indian and Negro students ;
- That the daily round and common task can be made a means of grace and a source of culture and intellectual development ;
- That the Indian and Negro races are capable of producing good mechanics, good farmers, and a high grade of teachers and academic students, and of enjoying the best kind of domestic life ;
- That happiness can exist with hard work ;
- That Indian and Negro youth can be so trained as to develop strong character and purity of life ;
- That religion should be applied to everyday life ;
- That close relations may be sustained between a school and the world outside, to the advantage of both ;
- That a single institution may be of value in the educational work of the whole country and of the world.



Hampton Students Marching to Dinner on Anniversary Day

ACADEMIC AND INDUSTRIAL TRAINING

One of the most important contributions which Hampton has made to educational practice is its development, one might almost say its discovery, of the material for industrial training right at hand, and the utilization of this material for educational purposes.

The day school in the Academic Department, instead of being the central feature of the school, as formerly, is composed almost wholly, so far as the boys are concerned, of those who are working to reach the standard required for admission to the industrial departments and of those who, having completed their industrial training, wish also to finish the academic course.

Moral qualities, which in the aggregate make strong character as well as economic efficiency, are developed through this combination of industrial work by day and academic work by night, as they could not be by either alone, and longer hours are made possible in the trade, agricultural, and domestic science departments. Every student in the Trade School, for example, has one hour of study early in the morning, eight hours of work in the Trade School, and two hours of academic work in the evening. This makes eleven hours a day, outside of which he must get time for meals, the care of his room, religious services, and recreation. Yet the students gain in health, in skill, in scholarship, and in character.

HAMPTON'S APPEAL

In his "Memoranda" Gen. Samuel C. Armstrong said: "A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength, and means. He who makes no such sacrifice is most to be pitied. He is a heathen, because he knows nothing of God."



Four Months' Practice in Teaching Is Given to Each Member of the Senior Class Who Expects to Teach or Help Others in Their School Work.

AGRICULTURAL DEPARTMENT

Hampton has trained a number of young men of the Negro and Indian races who show real ability as farmers and teachers of farming, and at the same time has developed a method of agricultural training which bids fair to be of real value. The total number of students taking agriculture is 200. Particular attention is given to business methods. On the farm not only is the yield per acre considered but also the cost of production. In order that accurate figures may be obtained, fields have been surveyed, maps made, acreage recorded, and each field numbered. Each student fills out a blank stating what work he has done during the day, giving the number of hours, and stating also the number of the field in which he has worked and the number and names of horses, if he has used any. From these reports accurate costs and crop yields are determined.

Three courses are offered. One, covering three years, aims to give the student such knowledge as shall be of immediate use to him on the farm. It offers the best modern practice in field, garden, orchard, greenhouse, horse barn, dairy, and poultry houses. During three months of the second year of the course, agricultural students receive instruction in the Hampton Trade School in wheelwrighting, bricklaying, carpentry, pipe fitting, painting, drafting, and harness repairing.

A one-year course is designed for those who wish to teach agriculture; a six-week course is intended for farmers and farmers' sons who have not had time to take the three-year course. Hampton sends out "agricultural missionaries" to uplift rural communities.



Girls Are Given Instruction in the Best Methods of Caring for Poultry and Preparing It for the Table.

THE HAMPTON TRADE SCHOOL

Not only has Hampton's system of "learning by doing" resulted in improved morals and greater carefulness in the performance of daily duties, but it has shown that the Negro and Indian races are capable of developing mechanical skill.

It has been thoroughly demonstrated at Hampton, as elsewhere, that through industrial work, students have been trained to habits of mental discipline, industry, thrift, and trustworthiness. Their powers of concentration have been cultivated and they have become self-reliant men. Whether they become teachers of their trades, secure employment as journeymen, or engage in business for themselves, each in his own way is helping in the uplift of his race through his ability for industrial leadership, as well as through his example of industrial citizenship.

The Trade School for 1911-12 had an enrollment of 389, of whom 65 were Indians. Of the total number, 192 Negroes and 16 Indians were taking full trade courses; 13 agricultural students were having courses in manual training, and the remainder were taking special work one or two days each week. Thirteen trades are taught in the Trade School.

Of those in full trade courses the largest number—50—are taking carpentry; 33 are taking bricklaying, 30 tailoring, 25 blacksmithing, 17 wheelwrighting, and 14 machine work.

During the last fiscal year the total sales of the Trade School to the Institute amounted to \$59,746.81. The sales outside of the Institute amounted to \$45,686.42. Students' wages amounted to \$20,012.90. The average cost to the school for each student receiving this trade-school training was \$50.79 as compared with \$53.48 for the previous year.



The Hampton Carpenter Learns How to Do General Construction and Repair Work.
He Is also Made Acquainted with Several Allied Trades.

EXTENSION WORK

An earnest endeavor has always been made by Hampton Institute to bring the school into vital relations with the community, with the South, and with the whole country. A large number of students and teachers are engaged in neighborhood improvement work, and various clubs, among them a poultry club, have been organized and carried on, resulting in better housing, greater cleanliness, and freedom from poultry disease. A number of clubs have been started for women, girls, and boys.

In co-operation with the Negro Rural School Fund Board, eighteen counties in Virginia have been taken up by the school for the purpose of studying their conditions and fitting the teachers in the Negro schools to meet the needs of those particular communities. The children have been taught to sew, to plant gardens, to grow food stuffs, to make benches, mattresses, beds, and chairs, and to keep themselves and their homes clean. Supervising teachers have been sent out from Hampton and other institutions into these eighteen counties, who have done much to improve the instruction in the Negro schools. Not only have these supervising teachers influenced the schools, but they have aided the children to apply in their homes the lessons in cooking, sewing, and hygiene which they have learned in school. These supervisors, moreover, have co-operated with the farm demonstrators sent out by the Department of Agriculture in Washington and have been instructed by Government experts in garden work and in proper methods of planting and raising crops best suited to their localities. Corn clubs have been started among the colored boys and canning clubs among the girls.



In Bricklaying and Plastering Special Stress Is Laid on Plain House Work, Including Foundations, Walls, Fireplaces, and Arches.

NEGRO AND INDIAN EDUCATION

The presence in the school life of Indians, while it gives rise to some complications and makes separate quarters and tables necessary, has given opportunity for the study of race problems in a broader way than would have been possible otherwise. The contact of these two races in the classrooms and workshops has been a distinct gain to both. Mutual tolerance and interest have been developed; especially have the Indians been the gainers from contact with a body of selected Negro youth who are much more accustomed to habits of regular industry and yet are not too far advanced, as most white boys would be, to sympathize with the difficulties which their red brothers have to encounter. Each race has its own social life, and so far as known no inter-racial marriage has ever resulted from the bringing together of these races at Hampton, while an important demonstration has been made of the possibility of harmonious co-operation between them.

HAPPINESS IN HARD WORK

It is undoubtedly the Hampton idea of service for others wrought into the lives of both teachers and students at Hampton which makes their work effective and keeps them happy. The boy who rises at half-past five (or if he is a farm boy or cook, much earlier) and until nine at night spends his time in working, studying, and drilling, with but a few moments here and there for recreation, is happy, as busy people generally are. He is happy in learning how to make something with his hands that has a marketable value; he is happy in the discovery that idleness is not pleasure and that honest toil cannot fail to win respect from respectable people; and he is happy in finding out how easy it is to put a little hope and cheer into the lives of the unfortunate.



Hampton Girls Are Taught to Care for Milk, Make Butter, Cook, Plan, and Serve Meals,
Make Gardens, and Do Housework.



Hampton Girls Are also Taught to Do Plain Sewing, Cut, Fit, and Make Dresses,
Trim Hats, Weave Rugs, and Select Housefurnishings.



General View of the Hampton Farmers' Conference Exhibits Showing Some of the Results Secured by Hampton's Extension Workers in Virginia



Cutting Corn Stalks for Fodder at the School's Farm—Shellbanks—Where 400 Acres
Are under Cultivation and 35 Students Are Constantly Employed



Colonial Building Completely Remodelled by Students in the Hampton Institute
Trade School

Press of the Hampton Normal
and Agricultural Institute
Hampton, Va., Nineteen-twelve

